of childhood, but in later life. If a woman is re- 593
turned for some reason to her parental home, it is as 577
much a reflection on her brothers as on herself. 554

In all of the situations outlined thus far there 291
has been no question of the veil, except for a maternal 882
uncle and a husband of a paternal aunt who are not per- 574
mitted to associate freely with all of the women of the 602
house unless they happen to be close friends of its master. 135
The veil enters in between cousins of marriageable age, and the striking difference between a married man and a bachelor is encountered for the first time. When a young man reaches what is considered adulthood, about fifteen or sixteen years, women of other houses begin to conceal their faces from him. If, for example, he visited the house of his father's brother, the latter's wife might appear unveiled to him, but the adult, unmarried daughters of the house would be at least shy and retiring in his presence, usually fleeing at his approach (but, however, losing the opportunity to observe the potential bridegroom from hiding). When he is married, the whole situation changes and he is free to mingle with them unveiled, even alone together in a room. There are, of course, some of 606
these restrictions among male cousins and among female cousins. Two youths who are cousins greet each other by shaking hands or kissing each other on the cheek. It is said that a young man could greet the daughter of his paternal uncle by kissing her on the arm or shoulder, but [594]